

To
THE RIGHT
HONOURABLE
the Earle of Nor-
thumberland.

SIR: (as for
any other No-
bler Titles they
are but separa-
ble Accidents) if Virtue be
not too partially overswayed
by Fortune, I have here cast
into a small Volume a large
summe of love. Such a love
as is rather warranted by a
dutifull observance than any

A 2 shadow

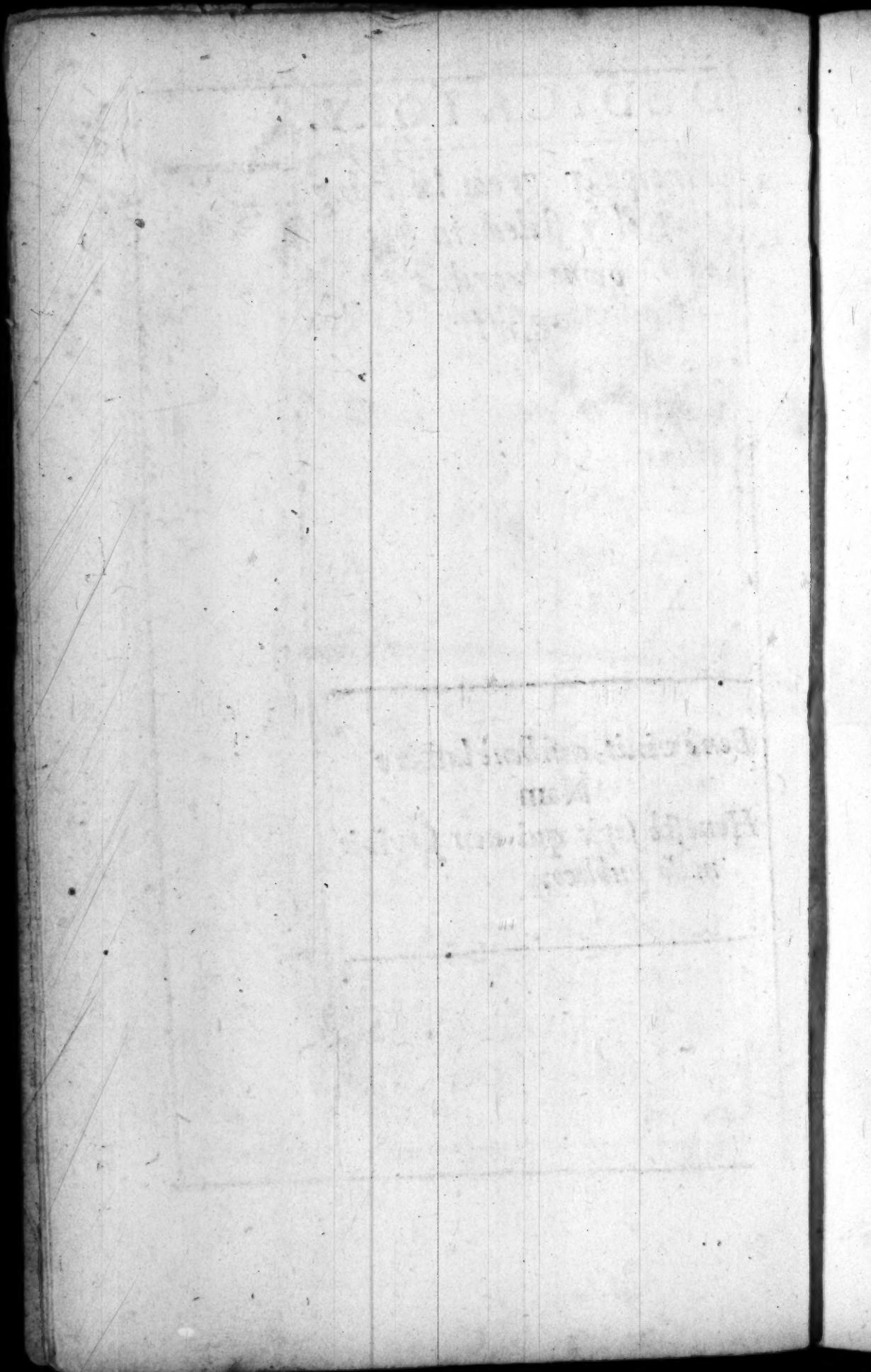
THE EPISTLE

shadow of Complement. I
may one day open my selfe,
when either opinion is with-
out ears, or suggestion with-
out eyes. Here you may view
and reade *Vertue* personated
in moderation: here you may
know and prove *Moderation*
to be the life of *Vertue*.
Be a president to your selfe
what you shoulde; as you
are a president to others of
what you are. It sufficeth me
that I mask in the true sim-
plicity of a loyall honestie,
and thereshal no time steale
from my remembrance,
wherein I will faile to wit-
nesse the payment of a due
debt of thankfulness to one
princi-

DEDICATORY.

principally great in being
Nobly stiled in his
owne worhie-
nesse.

Benè vixit, qui benè latuit :
Nam
*Honestè sapit qui non servivit
malo publico.*





THE GOLDEN MEANE.



En, as they are
all the Sons
of their Mo-
thers, are all
the subiects of misery ;
borne to live few dayes
in many dangers : whose
glory (if they were Mo-
narchs of their owne de-
sires) may be well com-
pared to their shadowes
in the Sunne ; For, as the

A 4 bo-

bodies shadow is at Morning before us, at Noone beside us, and at Night behinde us ; so is earthly glory, at Morning or in the prime before us, in a goodly lustre ; at Noone or in the full, besides us, in a violent heat ; at Night or in the wane, behind us, in a neglected pity. The differēce that is, is amongst some, that at Noone, or in the Meridian of their greatnessse, in stead of having their glory beside them, they are theſelves beside their glory. But such undoubtedlē, are rather

rather strangers to the bloud of Vertue, than any way indued with the spirit of perfect noblenesse. But so unsettled are the grounds of frailties courses, as here is yet not the totall summe of being miserable. If men could as well frame their minds to their change of fortunes, as their change of misfortunes doth corrupt their mindes, greatness would as truly welcome calamitie, as the base dorejoyce in being great. Hereunto not the outward actions of the bodie, but the inward

A 5 tem-

temper of the mind must be framed, since the first are but handmaids to the latter. Even as one lying in the bed of visitation and death, doth not therefore die because hee is sick, but because he lives (for the deprivation of life is death, not sicknes) so the mind of man divided by the consumption & disease of humour, being touched with affliction, is not therefore miserable because it suffers misery, but because it hath once tasted (and beene lifted up to) happiness.

The

The *Golden Meane*, so
anciently commended,
is onely there perfect-
ly observed, where true
Wisdome and true No-
bility are the spec^{all} or-
naments of a prepared
mind: In which, if those
two meet, is figuratively
included an allusion to
the Sea: which, though
clouds raine downe into
it waters from above, and
waters send flouds here
beneath, yet doth it re-
taine all, either without
losse of saltnesse, or any
shew of overflowing:
The minde of a Wise
and Noble man is such,
that

that what or how many gusts and tides of adver-
sitie assault him, they
may at all times rather
arme, than at any time
oppreſſe him, ſince his
reſolution cannot over-
flow with the rudenesſe
of paſſion; for that his
excellent & refined tem-
perature will ever retaine
the ſalt of judgement
and moderation; the
one proving a *wife*, the
other a *Noble* man.

In ſorrowes or adver-
ſities nothing is ſo fear-
ful as feare it ſelſe; which
paſſion of weaknesſe is fo
below the heart of ver-
tue,

tue, that a minde trained up in the exercises of honour, cannot as much as let fall one looke to behold it. If it be inquired what it is, or to what usefullend, either of ease or policy, it may bee imployed ; in the first will be found little lesse than a desperate basenesse ; in the latter nothing more than an ungrounded desperatenesse. A man in the float of prosperitie to feare that he may fall, argues both the distrust of his owne merit, or the danger of his dispositi-
on. A man in the ebbe of

of his plentie, to feare a worse mischiefe than that of being poore or despised, argues both his unworthiness in procuring, and his impatiencie in bearing his fortune.

Feare with hope, is the ready witnesse of basenesse : Feare without hope, the proclaimer of folly. And if there can bee any misery superlative, or if it were possible that there could be an extreme in measure, it is in the feare of those twain ; yet doubtlesse the heaviest of the two torments is to feare without hope.

Either

Either of which, to a mind Noble and vertuous, are so much a stranger, as there cannot bee found an interpreter, who to an honourable resolution can inforce either the construction or understanding thereof. For it is merely impossible for a great and excellent spirit to conceive thoughts tending to basenesse, as for the base to apprehend the singular designes belonging to the Nobly-minded. Soon then it is to be observed, that the distinction between a worthy and

and a servile person, must bee rather found out in the qualitie of their mindes, than the command of authoritie and complement. In which it is also further to be observed, that in the composition of their minds, there is as great and exquisite choice to bee made, aswell how as wherein the excellencie of such a composition must be remarked. The servile weaknesse of such whose education, nature, experience, and wisdome cannot claime any priority in desert, is so great,

as

as it only shewes that it distasteth not calamitie, so long as it is full fed with the happynesse of plenty and ease. In the worthy and desertful it is nothing so: for they truly considering the custome and necessitie (as they are men) of feeling change of states, do ever arme their resolution, before it come, for calamity, as when it comes, in it, against calamitie; wherein if the great and vertuous accidentally (not to speake of divine providence) fall, they therin chiefly shew the

the vertue, of their greatnesse, and the greatnesse of their vertue, in that they know they then feele no more than at all times they were ordained to beare. Such refer all accidents of infelicitie, to the incidence of their frailty ; measuring that being Men, they are but the miseries of men that may befall them. It was (not to bee tedious in examples) a wonderfull noblenesse and constancie in *Isocacius*, a chiefe man of *Antioch*, who standing at the Bar of judgement, was spoken

ken to by Posæus the So-
veraigne, who said; Seest
thou not Isocacius in what
plight thou art ? Isocacius
answered him, I
see it (quoth he) and mar-
vell not; for since I am my
selfe humane, I am come in-
to an humane misery.

Rare and wonderfull
was the courage & tem-
perāce of this unimitated
Nobleman: and surely,
where the minde is con-
formable, to remember
it is carried in a body of
Flesh, Discretion is the
plotter, and moderation
the actor of a notable
worke. This work, as it is
to

to be continued with singular fortitude, so must there a foundation bee laid of an especiall wisedome; for he who will climbe to the ful height of deserved glorie, must ascend by the degrees of deserving fore-cast: which fore-cast, is even the ground-work or basis of perfect *Vertue* in extremity. It behoveth then a Noble and wise man, so to order the frame of his minde, that in what Sun-shine of greatnessse soever hee bee, hee may ever expect a storm too-vercloud his eminence.

And

And this is to be done by judicially examining, what the greatest temporall blessings approved by the vulgar opinion, in their owne properties are, and how subiect to monthly, daily, hourely alteration: As what riches are they (as wealth is understood) whom poverty and famine may not suddenly follow? what honour is that (as politique dignitie is understood) whose power, whose largenesse, whose dependences may not be followed by blemish, by envie, or by extreme contempt?

tempt? what Kingdom is that (as command and worldly government is understood) to which may not ruine bee ordained, depopularion, and mischiefe ?

Prosperity and aduersity are not by long times often sundred; for sometimes is scant an houres difference betweene a Throne and a Cottage: whereby all men may know that the condition of every man is changeable; and the wise may know that whatsoever may happen to another, may happen to himselfe.

In ancient Records

Pompey

Pompey for wealth, *Sejanus* for honour, *Ptolomy* for Kingdomes, are memorable: yet was *Pompey* for all his wealth poore, and beg'd; *sejanus* for all his honour disgraced & executed: *Ptolomy* for all his Kingdoms forgotten and extinguisht. If wee would enquire into our owne moderne Chronicles; wee may reade of *Woolsey* the Cardinall, abounding in riches, and abounding in miserie: *Robert*, Earle of *Essex*, propt up in honours, and cast downe by envie. Many of the *Henries*, Kings of

of much power and small fortune: other our Histories mention, who might as fitly be here induced, but that those being freshest in memory, and all within the compasse of one age, will sooner stirre up our hearts, and worke an impression in our beliefes, than others who are with us of lesse credit, because of more antiquitie.

Such men, as guided by the motions which perswade them to shrink under the weight of their afflictions whē they happen, and do indeed yeeld unto

unto that weaknesse, doe but stand in their owne light, and deprive themselves of the best and on- ly meanes which should shew the strength of their Courage in the Courage of their strength ; in w^{ch} respe^t the Cynick Phi- losopher told *Alexander*, standing betweene him and the Sun, that he took that from him, that hee could not give him ; whē men so unarmed against the necessity of their suf- frances, need not an *A- lexander* to shadow them from comfort, since their owne childishnesse is so

B great

great a discomfort, as that they want no secondary interruption, from the way to learne and enjoy unhappinesse.

It is too usuall a custome amongst friends in calamity, (if calamite may be said to finde friends, as it seldome doth) rather to dishearten the party grieved, than by counsell and encouragement to strengthen him in a forward perseverance in resolution. Doubtlesse such a one as is not deafe to the discord of these passionate repetitions, is much nearer

ter to despaire than remedie, into which misery if he fall, hee is truly miserable, and more miserable than any ordinary misfortune that men are subject unto, can make another more resolvedly tempered at any time to feele: for which cause the consideration what some in former times have beene, is an especial and sure ground of ease, (if it be rightly applied) to acknowledge what he himselfe now is, and this is not an idle labour to labour to attaine one direct rule which

B 2 may

may lead to that worthy and lasting monument of that perfect vertue we speake of.

Another effectual cōsideration to the building of this excellent worke of a resolved and prepared minde, is even in the foudation to be thought on. For if there bee no certainty in Wealth, in Honour, in Soveraignty (in the fruition of whom chiefly, if not onely, resteth the Paradise of an earthly Heaven) much lesse assurance may bee dreamt of in any inferiour pleasures, for which a wise

wise man (who is the true Nobleman) ought thus to resolve, that he is not Lord of his owne minde who is undanted, as long as his fortunes are ministeres to his wil: but when he is cast down, or rather cast away in his hopes, undone in his expectation, set below his owne heart, unfriended, and the subject of uncomfortring pity: He then who now witnesseth by his moderation in those sadnesses, the courage of his Noblenesse, by the Noblenesse of his Wisdome is both perfectly wise in

being so couragious, and as perfectly couragious in being so noble. It was well said of one, that *A calme Sea and a faire Wind proves not a Sailers skill.* A sure Pilot is proved in a doubtfull storne, and a wise noble mind is truly tried in the storne of aduersity, not in the calme of felicitie. Fortune envies nothing more than a settled and well governed resolution; and such a Mariner deserves remembrance to posterity, who in shipwracke dies, imbracing the Mast, rather than he who faintly for

for feare of drowning
leapes into the Sea.

Can it bee imagined
that a fellow by law ap-
pointed to some severe
death should be reputed
valiant if when the exe-
cutioner is to performe
the command of Justice
thewofull prisoner wink
in feare to see his owne
bloud ? Is this praise-
worthy whē we are more
terrified with the sight of
our miseries than with
lasting and ~~suffaining~~
them? Surely no; yet such
is the madnesse of those
who have not learn't to
conquer by bearing their

B 4 desti-

destinies, as whē the tide
of sorrowes rush upon
them, they do so impati-
ently accuse themselves
of wretchednes, as truly
they do nothing else but
wink (& herein deserve as
much contempt as those
that winke) for feare to
behold the executions
they are to undergoe.

As it oftentimes is
seen the only way to put
some notorious foole
that esteemes the perfe-
ction of a brave spirit
to consist in the foppery
of unseemely behaviour
(fitly & yet more grosse-
ly termed swaggering)
out

out of his vain bias, is by once daring him in his owne quality; so is it with unprosperous pas- sages of infelicity when it chanceth, if wee out- dare it, and strive & strive, & ever as it comes more and more, so lesse & lesse to yeeld unto it, without all peradventure we shall not only qualifie the hate of adversities worst as- sault, but purchase that ease and consolation to our distresses, that wee shall have our minds be- calmed with the blessed- nesse of content, and rest what winds of heavinessse

soever rage, or over, or about us. And hee who thus prepareth himselfe, is a Noble man, for his courage will argue his Noblenesse: so must hee likewise be necessarily a wise man, for his moderation wil commend his wifdome.

Lastly, if neither the respect of the instability of humane endowments, neither the regard of honour, being prone to fall, nor the unstayednesse of Kingdomes (the Scepter being the highest flight of Ambition) cannot imprint in the mind anaban-

bandoning of it selfe, by reputing earthly delight and acquisitions to be in their owne nature, as in their owne nature they are, passable and uncer-taine ; yet may the sure-nesse of paying a debt (which cannot be excu-sed) to death, be a maine and singular motive to a noble and wise man, for sufferance of all changes of conditions & estates, with the sweetly-united blessings, *Judgement* and *Content*. He that remem-bers that he lives a life, cannot but fore-thinke that he must die a death :

If

If he look into what life it selfe is, he shal find (by experience of the past, and proofe of the present age) that it is none other but a journey to death. If a man examine the scope of his owne desires, they will fall out to be a desiring to hastē to his grave. Death & the grave (two tortures to the memory of worldly foolish men) are the onely principall ends to which the vanity of pleasures runne at : For men in wealth, in honour, in government, desire the time to come; the one in hope of increase of

of his gaine, the other of his greatnessse, the third of Empyry. So what else doe they but covet by growing elder in dayes, to flie to the full race of their living, w^{ch} is death? Of this a true Nobleman should not, and a true wife man cannot feare. It was an answer (worthy the speaker) of the Philosopher, who hearing of his sons death said: *when I had begotten him, I well knew hee should die*: and who would be so ignorant as not to confesse that whosoever is brought out of the wombe

wombe is destined also to the sepulchre of the earth ? To a man prepared by the light of the minds vertue, this is ever seeming necessary, as wel willingly to restore that whē it is required of him, though it were by death, as to enjoy that which is given him, if it were his life, since one being born into the one cannot escape the other. The Mind should ever keepe measure, what of necessity it must suffer let it not feare : what is doubtfull that it may suffer, let it alwayes looke for : So shall

shall it not bee afflicted
before afflictions doe
come ; nor unprovided
when they are come.

All men, yea all things,
must be freed by an end,
though the end be not a-
like to al, neither in man-
ner or time; some forgoe
their lives in the middle
of their time, some in the
dawning of their life,
some live til they are evē
weary of living, some dy-
ing naturally, some vio-
lently, others enforcedly,
many (in respect of men)
casually, but all at some-
time dying. In this kind
then it is questionable,
whe-

whether it be more foolish not to know, or more shameful not to imbrace nature: He that lives well needeth not to feare the ugliness of death appearing in any forme, or in any disguise; if he first resolve, that whensoever or howsoever he comes, yet it is but death, and it must come.

*A similitude
by apes.*

Some one that is to travell of necessity upon the hazard of his life, unto Constantinople by land, being unexperienced in the dangers, and the many miseries of his journey, for his better instructions,

structions, seekes comfort in the counsel of another who hath bought knowledge of the way with the price of many weary and distressed paces, & being come, learns this for an approved certainty; that first the journey it selfe is long & tedious, the way troublesome and uneven, the change of aires infectious & unhealthy, the desarts waste & uncomfortable, directions chargeable and uncertainte, here theeves prepar'd to spoil, there Beasts set all on ravine; surely no where, danger

danger on all hands, and, what is the worst of these adventures, if he obtaine the scope of his desires, and arrive evē to the furthest of his journey, yet shal he there find a Turk that is Emperor, cruell in nature, boundlesse in cōmand, faithlesse of truth, treacherous, and full of the bloud of Christians: What comfort resteth to be hoped for frō this afflicted traveller, or what should he do? To goe is the hazard of life, to stay the certainty of death: now the Noblenesse of Wisdome must direct, and

and the Vertue of Noblenesse incourage his resolution, to resolve a steadinesse of mind to countermand the heaviness of both fortunes: And it behoves such a man, so travelling, to bee prepared, as well to beare danger, when he meets with it, as to be instructed before, that there is danger to be met with. In like manner is every man born to greatness, so likewise borne to journey to death. To which ere he come, (death being the furthest home of all our travels) wee must know that

that wee are to passe through the miseries of mortalitie, and particularly informe our selves that life it selfe (how short soever) in respect of it's frailtie, is long and tedious, the manner of living troublesome and uneven, the change of estates infectious to the minde, unhealthie to the soule, the willdernes of opinion and judgement wasted by the cause, and comfortlesse in the effects of folly: directions to reformation chargeable, if we respect our igno-

ignorance, uncertainte if
wee remember our wil-
fulness : Here on the
one side are theeves even
our affections, to spoile
us of vertue ; there on
the other side Beasts ,
which are defects of rea-
son, set on to devour us ;
even our manner of li-
ving is a bait to allure us
from the surety of life,
and when we are come
to the deadly sickness
that must finish our
course, the worst of evil
is , that having past all
the quick-sands and pe-
rils of life, we have with-
in us death it selfe in
our

our owne conscience, to bring us to death.

Nothing is left therefore to a man borne to live, but a stayed and a sure resolution to be armed to die. In which he is to care, not where he shall die, or in what manner, or in what estate, but that hee must die, and in what minde, and in what memorable vertues.

Here, the foundation to the erecting the Master-peece of the *Golden Meane*, being laid now upon these or some other considerations, not much

much differing from these; a Noble wise man is then to know his own worth, whereby calamite may not cast him so downe, as that he cannot call to minde that hee hath beene once happie; as greatnesse might not so lift him up, as that he should bee secure that he could never bee unhappy.

For as a Bladder that is blowne up, will (being fast tied) many daies continue full if laid aside, and not unbound, but with the least pricke of a needle, how little

fo-

soever, loseth both his fulnesse and strength ; even so, and none other is it with some, who as long as the float of their greatnessse lasteth, being never pricked with the sharpe sting of opposition and change, doe vainly imagine that they are unfit to enjoy plentie, who cannot support it with a lively and lasting inheritance of retaining it : but when a very little alteration of their pompe waineth their pompe to a decay, then like Bladders, they burst with venting their owne breath ;

breath ; chiefly for that they were alway cursed with that mischievous flatteries of themselves, that they were too great to fall. Securitie in the possession of Honour and prosperity, is a headlong running to ruine : he who hath in himselfe worth and worthinesse, will so moderate the course of his resolution and actions, as that his resolutions shall be directed to doe well, as his actions may prove that he meant well ; and then whatsoever the end fall out to bee, repentance

C can-

cannot buy after-wit too
deare, nor after-wit have
cause to repent too late.

It is much needfull
that worthy personages
having merit to com-
mend their bloud, and
birth to make goodly
their merit, should in
such sort be both know-
ers and directors of their
owne vertues, as neither
honourable estimation
should so purchase the
opinion of vanity, to be
blowne up with the sim-
plicity of pride ; neither
a too low descent to the
weaknesse of servilitie,
that they are becomethe
mira-

miracles of piety. Hee
that knowes himselfe,
not that he is so much a
great man, as a good
man; knowes likewise it
is a labour of as rare de-
sert to preserve Goodnesse,
as to finde it; as on the
other part, the meerely
ambitious rather studie
to finde greatnesse, than
being found & enjoyed,
to preserve it. Such prin-
ciples in generall, being
by a discerning judge-
ment contrived, the con-
triver cannot be far from
the parts that lead to this
Golden Meane.

If here it be objected a
C 2 dif-

difficuluty in observation
of those former grounds,
and the ease of prescri-
bing rules to *Constancie*
and *Steddingesse*, much to
differ from the narrow-
nesse of using them ; it
may well be replied that
there is perversenesse ra-
ther than impossibilitie
in much disputation. For
commonly with plea-
sure men will binde their
indevour to indeavour a-
ny course, which out of
their conceit shall yeeld
content to the libertie of
their wils ; and why then
should it be more hard
to restraine that libertie,

as

as well for the accom-
plishing a perfect man ?
In sicknesse and disease
of the body we are well
pleased to observe diet,
to abstaine from meats
most agreeable to our
appetites, and shall it be
thought an unreasonable
injunction to diet our
pleasures and infirmities
for the health of the
minde? Ambitious men
in compassing the plots
of revenge upon others,
will tye themselves to
many strait inconvenien-
ces; so should good men
much more allow any
burthen (if it be called a

C 3 bur-

the simile.

burthen to deserve excellent reputation) to work miracles (above the capacite of the vulgar) upon themselves , which daily as they should do, so being truly (as they are truly proved to be) good, they will doe, in the ordinary progresse of their lives and practise of their behaviours, as wel for Example as Honours sake.

It is many times seen that those who lead their lives according to the measure of their will and power, doe not measure their will and power according

cording to the frailty of their lives; yet certainly they lead an evill life, who are still beginning to live, for that life is ever unperfect, which hath learned but the first only rule to goodnesse: certain other, then chiefly begin to live, when they are certaine to end the race of so living, by death; and some also there are, who end their lives before they can wel be said to have begun to live.

Most men subject to those unhappinesses, like things floating on the

C 4 wa-

water, doe not goe, but are carried; not the counsell of providence directs the steps to goe by the staffe of Discretion, but they are wholly rather carried by the violent stremme of *Opinion* and *Conceit*, precisely termed *Humour*. To unmaske the vizour that hides the deformitie of this customary vilenesse, much guilt is to be laid on the change of the times, or indeed on the change of men in the times. For, whiles the World was yet in her infancie, neither was such plentie

plentie of temptation to invite, neither was vanitie so plentifull to tempt the happinesse of that age to the miseries of this: But as dayes grew more numberlesse in number, so men in those dayes waxed more irregular in manners: which irregularitie of manners, increased by the deprivation of reason in men of all conditions; in fooles ever; in the wise often; for even the wise doe themselves, not selome suffer an eclipse of reason.

The difference that is,

C 5 is

is for that such a defect proceeds rather out of the infirmitie of nature, than out of any subjecti-
on of the minde : for, where the minde is sub-
je&teted to the grossenesse of errour, there doth the man so for the time (so
subjected) forsake the course of *Wisedome*, which like a fixed Starre
should (howsoever the heavens move) bee un-
moveable, and unmoved in the Center of his
place ; and such as so is, is truly said to bee true
Noblenesse, true *Vertue*, true *Wisdome*.

It

It is one thing to doe well, and another thing to continue to doe well: for it is not enough to be a good man, unlesse hee be a good man, still. That to see a Noble man who hath sifted from him the lets and impediments which might hinder his resolution in the attaining and retaining this singular worke of moderation, knowes that the *Meane* ever in all, the middle between all, then leaves to bee the *Meane* when it begins to incline to the right, or decline to the left side. In the History

story of the elder Romans, *Mutius Sævola* is principally commended for being constant in his paines to the end. A *Mutius Sævola* is every free spirit, and his spirit hath he (at least the praise of it) who persevers in his sufferances; so it be in a case of reputation; otherwise it cannot bee but improperly called the *Meane*, unlesse it be also in a noble carriage of extremitie in a good cause, or in such a cause which newnesse and reformatiōn doth better and make good, not to exceed in words,

words, let us yet come somewhat more particularly to the matter proposed.

Even as one that is to frame a goodly building on a delightfull plot of ground, doth first providently forecast as well of the hazards & hindrances that may come, as the charge which daily must come. Amongst which must principally be considered, the title of the right, and what claime may be laid thereto, and what meanes may bee used to remove that claime. Then the necessarie

in apposite.

sitie of provision, the casuall change of weather, the wearinesse of working; for all which, if interaccidents of extremitie should happen, remedies for the same must bee thought on. So a man in his minde wisely resolved to the building of this excellent frame of the *Golden Meane*, on the plot of a prepared resolution, must endevour to provide cures against the fates of extremitie: A few of which extremities that doe many times assault the temper of a Noble vertue, it shall

shall not much differ from the purpose and present to point at.

But first of all, ere the miseries severally to be treated of, are set forth; it will be fit to be inquired what a Misery is; and how it may be so positively called. Every misfortune is not a misery, though the publike error intitle (but untruly) the unfortunate, Miserable. A Misery is rightly and properly that which is an accident of change of estate, from better to worse, occasioned by the evill disposition of an un-

What a
Misery is.

unworthiness of minde. This is indeed a *Misery*, into which, whatsoever he be that falleth, he cannot accidentally, but wilfully, and deservedly come: although touching the change of estate, it may best be called an *Accident*, since all estates being temporall and temporary, are by reason of their mutabilitie, accidentall. In example, as a man who hath committed some wicked act, as the murder of his Prince, or other subject, being prompted hereto by no other

other reason, then his owne private ambition and revenge, and afterwards applauds impenitently his cursed assassination or villany: This man is indeed come into a fulnesse of misery. Such-like might be inferred, but for that the judgement of the times misconster miseries in another senfe, and the customary misfortunes which betide many men daily, are clearest in sight, having only toucht at this: we will descend to those.

With men of Honour

Six Mis-
ries that
may befall
a Noble
man.

I Disfa-
vour.

nour and Nobilitie, the chiefe misfortunes that can, or doe usually happen, are either *Disfavour*, *Neglect*, *forfeit of Estate*, *Banishment*, *Imprisonment*, or *Death*. The remedies against all which, shall easily in particular bee subferted.

Disfavour, oftentimes comes either through *Privie malice*, *selfe-unworthiness*, *Envie*, or sometimes through the variableness of an unguided Princes inclination : To each of those, a wise man may, and a good man will, soone apply a medicine,

dicine, and in that a recovery.

Disfavour is usually knowne, according to the opinion of the multitude, by the name of disgrace; for it is a certaine assurance (as the received vanitie of the common errore reputeth) that how deare soever a great or worthy person hath beeene to the bosomes and counsels of his Soveraigne, yet if in any measure there bee but a dayes, or an houres intermission of that roiall love, then straight such a favourite is esteemed

med disgraced ; and which is a more stranger madnesse, if the Prince having out of his affection exalted some one or other to place and titles of Honour , yet if some person be not ever rising to more and more Honours, hee is accounted to stand by little and little in the rancke of a disgraced *Courtier*. So that to speak truth, there can be but little hope to attaine the *Meane* by him in his fortunes (and so, neither by consequent in the managing of his owne resolutions) who only

onely depends upon the surety of being indeared to his Soveraigne, unlesse hee firmly rest prepared to entertaine any slacknesse of preferment with a wise and discreet content.

To deserve the grace of a Prince is an honourable happinesse; yet is not the losse of it (being once deserved) a misery; especially to wise men, since wise men may be made subject, but never subjects to misery: calamitie may exercise, but not oversway their vertues: misfortune may be an

*Privy Ma-
lice,
1 Cause of
Disfavour.*

an usurping tyrant to paine them, but never a received soveraigne to command them: If the Prince his gracious favour be lost through the *privie malice* of some, who fill the eares of Majestie with the discord of slander & untruth, grounded upon the sandy foundation of uncertaine discontent, or dishonourable revenge, then hath a wise Noble man, out of those verywrongs, strong arguments to perswade his reason, that there is much reason why hee should be perswaded to mode-

moderation : for being innocent of any voluntarie action or intent that might make his faith questionable, or his service dangerous , or his merit of lesse value than a voice of generall commendations hath formerly witnessed,his own cleerenesse may ever rest upon the unmoved pillars of his owne Noble integritie.

Hee knowes not the way to preferment by his Princes love , who will not know that privie malice doth bend all ; it is cunning and dishonestie

stie to a stumbling block
in his passage hereunto.
Here is a Conquest well
worthy a triumph, if in
the height of the favour
royall, a man in honour
can so dispose of his
owne carriage (which ve-
ry few can, yet the wisely
Noble and Nobly wise
will doe) as that in the
closet and harbour of his
owne knowledge hee be
sure that free of any guilt
which the sting of privie
malice would labour to
wound him with. This
then standing thus, why
should any desertfull
virtue storne for the
losse

losse of that favour
which in his owne inno-
cence it hath merited to
keepe? He is surely hap-
pie, and not farre from a
blessing, no not far from
a blessednesse, who can
say to himselfe, *I am
true, and time shall not ble-
mish mee; I will be in my
truth approved, and time
cannot wrong me; If I live,
my truth shall bring mee
with peace to my death, when
I die, my steddisse shall
give immortality to my
life.* Here, to such a man
(that can thus say) is se-
curitie in the consci-
ence, wisedome in li-

D ving,

Selfe-un-
worthines,
2. cause of
Disfauour.

ving, noblenesse in death.

Where a man in grace with his Soveraigne falleth from it by a *selfe-unworthiness*, it is farre otherwise: and undoubtedly, whosoever is so impoisoned with the diseases of his minde, or the infirmity of his body hath great and principall causes to move him to seeke for remedy against the desperation of the one, and the aspetion of the latter. To this *selfe-unworthiness*, either in minde or body, may be referred *Ambition*, the Mother of disloyall plots

plots and practices : *Discontent*, the Nurse to conspiracies ; *Covetousnesse*, that kindling fires with the fuell of *Monopolies* is inforced to quench them with the teares of disgrace, and that which soone followes thereon, *Contempt*. *Vain-glory*, or *Pride*, which whiles with *Pompeys* minde it cannot brooke the title of a superiour, is with *Pompeys* fortunes cast downe beneath the pitie of their equals. *Faction*, which like a foolish Fly in the candle, labours her owne death ; with other diseas-

D a fcs,

ses, too many to be tediously recited: or to this *self-unworthiness*, through the infirmity of the body, which more especially consists in action, may be referred Ryot, in all men a madnesse, in Noble men a blemish, and to good Princes most displeasant; or Quarrelling, which ever brings danger with too late repentance; or wantonnesse, the overthrow of many goodly kindreds and families; or scurrilitie, with other such like. Since when mention is made of the un-

unworthiness of body, it is not any defect in Nature, or naturall proportion, but in manners outwardly acted. For many times it is commonly seene, that where Nature hath failed in some parts of the outward man, shee hath oftentimes supplied those wants with a pregnancie of minde.

At prefident whereof is, (not to borrow of ancient Histories) even in the *Chronicles* of our present memories, in the person of ROBERT, the late Earle of *Salisbury*, a

D 3 man

man whose unevennesse of shape was perfected with the perfect furniture of a reaching and industrious wit. So was the crookednesse of *Æsop* made straight in the sweetnesse of his invention. And *Socrates*, that odde man of *Athens*, is said to have said of himselfe, *that education and Art in him, had changed the course of Natures unfurnished workmanship.*

Of these, and such imperfections of body, it is not here intended, but of such as by their own selfe-unworthinesse in body, in mind,

mind, and often in both, do lose the interest, their Bloud, Birth, and Noblenesse (being noble indeed by those both) hath in their Princes opinion.

A remedy against *selfe-unworthiness*, must bee found out in a *selfe-reformation*; which being sincerely performed, the follies of the past times belong not to the reformed.

If one should call such a one (as hath beeene knowne for a notorious robber) Theefe, being certainly sorrowfull, pe-

D 4 nitent,

nitent, and accomptable
for all his errours in that
kinde, doubtlesse it were
much indiscretion in the
Agent to speake so to
him, and more in the Pa-
tient to esteem it as spo-
ken of him, since wise
and good men as they
doe not repute those
things theirs which they
have not done, so must
they neither acknow-
ledge for theirs which
they now presently doe
not. *Non vocamus ea no-
stra quæ non ipsi fecimus, at
quæ non ipsi facimus*, as the
right sense of the old
Verse containeth.

In

In reason it cannot but bee confessed, that it is much more to bee wished, to change from *evill to good*, than from *temperance to liberty*. *Marcus Aurelius* will be still renowned and more memorable, for his latter government, than was *Nero* for his first five yeares, yet had the one by his beginning, purchast a strong belief, that he could not reigne amisse: as the other, by the disorders of his youth, that there was little hope he could deserve to reigne at all. It appertaines not to any

D₅ man

man what he hath beene, if he be throughly reformed ; since a new life gives another birth : the leaving of evill, being but a buriall of evill, and the imbracing of worthinesse, a christning of reputation: how unworthy soever then a Princes favourite hath been, yet his reformation gives praise to his change, and so is still by that, to comfort his fall from greatnessse, and esteeme himselfe fit for that favour, which though he hath lost, yet he hath againe found in his owne merite.

So

So then: Hath a great
PEERE lost his Princes
favour, because he deser-
ved to lose it? let not
this deject or cast him
downe in minde, since as
by a change from good
to worser, he forwent his
Princes love, or rather
his Princes love, him; So
yet by a change from bad
to better, he still is wor-
thy of a repossession of
that love, though he re-
posesse it not: And what
worth cannot be seen by
the publike little eye of
the great world, by rea-
son of his being clouded
from the Sun of his life
and

and glory, his Prince; let it be so much the more seen by the private great eye of his owne little world (even himselfe and his owne comforts), and teach him to know the difference betweene a great and a good man, the one preferring vertue only for greatnessse; the other preferring greatnessse for the greatnessse of vertue only.

*Envie the
3. cause of
Disfavour.*

Another cause, which not seldome procureth disfavor from the Prince, is that old enemie to desert *Envie*, who is so ancient a Courtier, and so tried

tried in the passages of all ages, that such a man as is in favour with his Soveraigne, deserving so to bee, and imagining himselfe to be without the compasse of *Envie*, is too securely, and in that security, too simply armed against his owne ruine.

Here now is a broad path, leading, or more truly teaching the readie course to the excellent meane of *Temperance* and *Moderation*. Every man ought to rejoice and solace himselfe in his own perfections: for it is as
beast-

beast-like not to know his proper value at all, as it is devillish to know it too much. *Humble Pride* is a proud humilitie, and such as exercise it with innocence rather than curiosity, doe but shew the difference between a nobly and generous, and a basely fantasticall Nature. Wherby then should a man be perswaded that he is an imbracer of vertue, more than in that he is prosecuted by the restlesse venomē of the envious?

Hath this secret mischiefe displaced any deſertfull

sertfull favourite of the benefit of the favour roiall? assuredly he hath little cause to distaste it any thing, or to be moved from the commendation of a resolved minde, that as he shall by tempering his disgrace with sufferrance, increase the honour of his merit, so shal hee give matter still of more envie to the envious, who are oftentimes as much afflicted with the patience, as they are with the prosperitie of the party envied.

It is better to be envied than pitied; pitie pro-

proceeding out of a cold charity towards the miserable: envie out of a corruption of quality against the vertuous: If it bee objected that the losse of a Princes favour, through the instigation of some envious opposite, hath most cause to afflict a noble minde, in that his enemie hath prevailed against him; the same reason may be answered with the same reason. That such an enemie cannot be said to prevaile, who fights with the weapons of a dishonourable treachery; and what

what greater triumph or conquest can a Wise or a Noble man wish to enjoy, than to torment his adversary with the perfections of his vertue? But in the meane time *envie* over-rules: True, and here is an inducement to a steadie moderation, in that it is but *envie*. But the Princes favour is by this meanes lost: So is a Noble mans selfe-worthinesse by the same means found: and it is a greater blemish to the judgement of a Prince so traduced, not to examine the

the particulars why hee doth reject a worthy subject, than to the subjects worthinesse, without particular examinations from his Prince to be rejected. So, neither then should *envie* remove, but for that it is *envie*, confirme and strengthen a noble resolution.

The Princes inconstancy, the last cause of *Disfavour*.

Sometimes the variableness of the Princes inclination, his addiction to change from royall Vertues to horrible Vices, is the reason of his *disfavour* with those who are of the best desart: Such

Such and of such conditions were in *England*, **RICHARD the second**, in *Rome*, **NERO**, in *Sicile*, **DIONYSIUS**, and such are for the most part all Tyrants, who if they exercise not their tyrannies over the lives, yet certainly exercise it over the hearts of their faithfullest subjects. Such Princes are rather wanton in their favours than judicious, and the weakness of vertue is the cause of that deprivatiōn of judgement. How happie is that man who hath lost that grace
(with

(with a Prince of that condition) which hee may rest confident hee never (or never surely) had?

And above many other motives, this is most generall and most effectuall to rectifie a wise mans minde; for such a one as layes the foundations of his hopes on the moveable sands of his Princes favour, is like a foolish merchant that adventures all his substance in a broken vessell: and he that relies on the unhappinesse of such favour, must of necessitie banish

banish all Noble resolutions from his designes : for it is a head-long folly , and wilfull detraction that such a one seekes, if he doe not as well resolve to endeavour to preserve and continue his Princes grace as to finde and enjoy it.

Now this is a direct, or indeed indirect running away from the maine worke of goodnessse: for to as many vices as the Nature and life of a wicked man may bee inclined, to so many must he addresse him-

himselfe to be a bawd, if not an actor in them; and of all unhappinesse this is the first. Certainly good Clearks have said, and experienced doth witnesse, that an exact Courtier is seldome a good man; for not to speake of generall enormities in particular; courtiers are most times given over to those two wonderfull madnesses, *Pride* and *Riot*, *Pride* countenancing their *Riot*, and *Riot* making glorious their *Pride*. What a blessing (for it is more than a happinesse) the shun-

shunning of those common errors is, the wise-man will acknowledge, and the fortunately Noble may prove.

Princes sometimes are unguided in their dispositions, and then he who is neerest in favour, is in greatest danger of his place, which happening many times, puts him in many feares, in so much as even the ground-work that beares up his ambition is shaken with every breath of an unpleas-ant word : And what misery then can that be, to be out of this misery ; espe-

*Quinquen-
nium Ne-
roris.*

especially when the Prince is of a changeable and divided mind? So that he that will ingeniously looke into the worst of a Princes disfavour (himselfe not detested of unworthiness) may likewise ingeniously confesse that there is much gaine in such a losse.

One generall note is ever remarkable in a Prince, whose uncertaintie of favour, is curious to please his variableness in the change of new friends; that then the *Ancient Nobilitie* beares

al-

alwayses the least sway ;
for the government of
that Princes minde, is so
besotted with affecting
his own affections, as he
accounteth those onely
worthie of the Nobleſt
titles and preferments,
which he imagineth are
(but in themselves else
are not) desertfull.

And (most lamenta-
bly) are places of Au-
thority rent from the ad-
ministration of perfect
Wifdome, and perfect *No-
blenesse*, to be conferred
on those, who are only
wise, because thought so, and
only Noble, because made so.

E Where-

Wherein the Noble indeed are upon very trifles quarrelled against, that the possession of their Honours and Jurisdictions, may passe smoother away to other upstart favorites: and this cannot bee other than a main wound, both to *virtue* & the *lovers of virtue*.

That people which is under the command of that Prince, who is alwayes chusing of new Minions, were without all question be rather governed by a child (which is one curse to a body politike) than by such a

So-

Soveraigne, as is ever in his approvements chil-dish. So likewise if a whole Kingdome smart in the inconstancie of an uncertaine head , how much shal private mem-bers of that large com-pact smart, who are nea-rest at hand, to receive the whips which such an inconstancie (upon very causelesse toyes of con-ceit) is like to afflict them with, and inflict upon them ? *Sweet is the bread of content, and the sleepe of securitie is a bread of sweetnesse* : both which (being the sinewes that

knit together the joynts of life) every one whose free-hold of estate relies upon a *Court nod*, may not seldom misse: for *Distrust* must give digestion to his food, as *Envie* will minister opposition to his rest. And how then can he be reputed miserable, who hath shooke off the yoke of his feare, and with it the feare of a greater yoke?

Of Neglect.

Of other miseries, (which are so reputed amongst men) that may happen to a Noble person, *Neglect* is esteemed another, that is, when his service

service for his countrey, or advice for the State, or indevours to content his Soveraigne, are either not commended, or at least not rewarded ; here is required indeed much vertue to conquer that part of man which is merely man, and to stand resolute upon the guard of his owne worthinesse. This Neglect in a Prince, comes from an insensible ingratitudo, or want of discerning quicknesse in the faculties of his soule. If from ingratitudo, (a sin halfe full in all men, but in

E 3 Kings,

Kings, Estates, or Gover-
nours horrible) then that
fortune, or (if you so
please to terme it) mis-
ery of Neglect is easie to be
borne: for by how much
a Prince is unthankfull
in rewarding the service
of his subject, by so
much the more is he in-
gaged to all memories
of being a dishonoura-
ble debtor:

And though a man is
bound to pay the best of
his service either to his
KING or COUNTRY,
in the safety of the one,
and preservation of the
other, and duty to both,
yet

yet so are both his KING and Country interchangeably bound to favour, cherish, and respect worth in a worthy deserver. But if Neglect proceed out of a want of judgement or a discerning Vertue, then hath the neglected much more cause to beare that injury. A man is not to expect thankes from an Oxe, or a Horse, for feeding, littering, dressing and smoothing of him, because it is an Oxe or a Horse to whom he doth it. Truly a Governour of people, that can eat,

E 4 clothe

clothe and feed another mans labours, and cannot give acknowledgement at least to him who by the working of his braines, expence of his bloud, and consumption of his estate, or such like services, doth in peace, feed and clothe his King and Countray, such a ruler differes in this little from a beast, that hath not reason, or at least the use of reason.

But if Neglect come from the unsteddinessse of the common people, then it is nothing strange:

strange : for as they are won in an houre, so are they lost in a minute ; and whosoever coveteth popular applause, or depends upon the praises of the vulgar, doth with the dog in *Æsop*, *Amit-
tere carnes, captare umbras* ; imbrace clouds, and beget Centaures ; and doth justly deserve no commendations at all for so seeking to bee commended.

Not without fit cause were the greater number of the ruder, and more ignorant sort in a kingdome called a beast with

many heads ; many heads they are indeed, and yet but one beast. For that as well in their loves, as in their hatreds, they are not guided by any proportion, no not by any portion at all of reason.

Violence in judgement, and wilfulness in error, like two untamed Heifers, draw them and their best knowledges quite contrary wayes. In so much as often their voyces dissent from their meaning, and most often their hearts from their voices. All that they know to doe, is that they know, that

that they know not what to doe; all what they meane to determine, proves in effect, but determination of meaning nothing at all. They intend (most foolishly) what they never put in action, they many times act (most unsafely) what was never within the compasse of their intention. And are these, things, for *A wise and Noble man* to crave helpe from, for building a Castle of defence against the siege of aduersities? Or are these fit Instruments that should threaten

ten a man (who hath built indeed a Castle of resolution in his owne stayed wisedome) with feare of contempt? they are not; but hee truly is prepared against this mischiefe of *neglect*, who winnes the multitude without feare to lose them, or loseth them without care to winne them, so that his owne *goodnesse* make him safe against the danger of *Opinion or Accusation*.

If yet it bee fit to inquire further into the maine construction, what, or of what value and

and moment this Neglect is, experience in o-
thers will learne us to
bee Schoole-masters to
our selves; for let a man
bee never so eminent
in authoritie under his
PRINCE, let him have
what greatnesse hee can
imagine, and what A-
doration and Reverence
the humilitie of the
publique wonder can
give.

Let his words bee ob-
served as *Oracles*, his
commands as *Lawes*, his
displeasure as *Death*,
yet with the flight of a
thought, if upon some
dislike

dislike grounded or un-grounded, the King at any time shorten his Royall favour, or the Law in any point take hold on him, whereby he appeares to the judgement of the world to be entring into the way of misery, how sensibly and how soone shall he feele an alteration of those large flatteries which the servilitie of the uncertaine people promised?

A witnesse hereof in his time was, and in this time may bee, *John*, that great and last Duke of NOR-

NORTHUMBERLAND,
whose pride and ruine
were at once hastened by
the too much confi-
dence hee had in the
hearts of the Cominal-
tie; with what speed was
he disgraced of his So-
veraigne, forsaken of the
Lords, and despised of
the multitude, who is
onely covetous of any
Noveltie, though it bee
change from the good
to the worst? A just man
therefore (whose sound-
nesse of minde like the
Centre of the earth
stands ever unmoved) by
the light of those few
pre-

precedent reasons may understand how easie it is for the popular judgement as well in distinctions of Miseries, as of happinesse to erre : for as they account estates and conditions misera-ble, which are not sustai-ned with the vanitie of outward glory, or ful-nesse of substance ; so doe they likewise reckon that felicity the truest happinesse, whose dignity and mightinesse is like the blazing Starre, for the present, as strange as fearfull : and for a Wise, a Good, a Noble Spirit

Spirit to bee dejected with the *Neglect* of love in such creatures, would be strong proofe that he never had the perfect relish either of perfect wisedome, perfect goodnesse, or perfect nobilitie.

Like as hath before beene said of *Neglect*, so much, or more, may be inferred of that misery called the *Forfeiture of Estate*, that is, of all such plenty or fulnesse of temporall substance, as with worldly men the name and possession of riches doth include.

*Forfeiture
of Estate.*

Of

Of all other Miseries this in the judgement of such as are not truly directed by truest judgement, is reputed the most miserable: insomuch as most men thinke, and so thinking, so resolve, that *Death*, in any forme, is much more tolerable than beggary (for so they terme povertie) by any casualltie.

One example or precedent to both Noble and understanding men, of what commendation the abandoning of rich fortunes, being reported by

by *Quintus Curtius*, may be remembred with immortall glory, of *Abdominus*, a poore man; rich in all plenty, except plenty of riches, to whom *Alexander of MACEDON*, proffering the Kingdome of *Sidon* to him, who was before but a Gardener, was by him refused, who replied that hee would take no care to lose, that, which he never cared to enjoy. The History is worthy, and the answer full of observation, and will be ever memorable.

Of all other things,
free.

free spirits and wise men
should least respect the
losse of temporal wealth
which is no part of a
man.

*The furniture of the
minde, is the man himselfe :
which if it be apparrelled (as it should bee)
with ornaments that
were never bound prentice to that thraldome
which keepes Creatures
of low hopes in bondage,
is then chiefly
free it selfe. Abundance
was created for use, not
for worship : it is an ex-
cellent Servant, but a
most evill Master. A
wise*

wise man ought to live by it, not for it: since they are neither of the essence of the soule, to make it immortall, nor of the minde, to give it rest without vexation, nor of the bodie to keepe it from putrefaction. worldly substance being in it's nature corruptible, cannot so bewitch a good man, that he should repute it to bee other than worldly substance, and therefore corruptible.

Riches were fitly by the Philosophers called *bona Fortuna*, uncertaine
er-

endowments ; to figure unto us, that as fortune is ever variable, so should her benefits be reputed but unconstant friends : in regard whereof they were excluded from the gifts, as well of the bo-die, as of the minde, that is, neither Health, Beau-tie or vertues of any sort, did need the ornament of those gifts of Fortune.

A goodman, if of his owne industrie and mer-it he hath purchased unto himselfe wealth, hath little reason to grieve at the losse of them, since he,

he remaines still as perfect in the cunning of gaining, as when he first began: but another of more abundance, whose possessions come to him by inheritance without any care of his owne, he hath no reason at all to distaste the seizure of his estate, since he doth forgoe but that which hee never laboured for. Trulie in respect of this it behoveth every resolved minde to beare the courage of the wise man of **G R E E C E**, that said, hee at all times carried all what was his with him

him wheresoever hee
went.

*Wisedome, Temperance,
Valour, Iustice,* are the
substance and hereditary
possessions of a perfect-
ly happie man, and these
riches cannot be forfai-
ted, except by a decay
of Vertue, they cannot
bee seized, except the
owner cast them off, they
cannot suffer contempt
so long as they bee nou-
rished in a Noble mind.
Indeed *Riches* are to a
good man like a light
silken Cloake upon his
backe, who is else provi-
ded against the extremi-
tie

tie of cold with warme
furres: So hee that hath
his owne goodnesse and
resolution to warme him
in all Winters of adver-
sity, needs wealth but as
a thin silken Cloake up-
on a furred Gown,rather
to shew the vanity of his
disposition,than any use-
full imployment to the
sustenance of life.

If nature be provided
for against hunger with
meat; against frosts with
apparrell; against contem-
tempt with comlinesse,
the desire of money or
large Lordships, argues
but the base filthinesse of

an unsatisfied covetous-
nesse.

In all men the way to
covet is the way to be poore.
For how can he be said
to bee Rich, who wants ?
and hee certainly wants,
who is evermore desi-
ring. In soules not refi-
ned by knowledge, Cov-
etousnesse is shamefull, but
in Noblemen so shameful,
as what abundance of
Vertue else soever they
have, this onely vice
drownes it , darkens it,
makes it all, nothing. Boun-
tie strings up the hearts
of the common people,
which hath both in for-
mer

mer and latter times, gained an inheritance to the memories of some, who cannot and will not die, though they bee dead. Such love *Riches*, upon no other ground, than for to bee rich, bury themselves alive; and so burne themselves, as that it is impossible they should ever bee ranck't amongst others, that strive to enrich themselves with the possession of the *Golden Mean*, and to a *Noble* and *Wise man* how great soever the losse of his estate bee, his estate can not bee lost, if hee have

F 2 well

well learned to beare it
with *Constancie* and *Com-
fort*.

There may bee obje-
cted, that, O my estate
being forfeited, mine
Heires are beggard, and
the antiquitie of my an-
cestors house made the
spectacle of ruine.

This being admitted,
it is soone answered, that
the houses of most con-
tinuance, and personages
of Noblest births ac-
count that antiquitie of
best estimation which is
derived from the longest
discent, in which they
shall find, that the first of
their

their honours were gotten by him, who was in as low an ebbe of fulnesse, as he is now at the present : for all greatnesse had a beginning, and the beginning of that greatnesse is desert. Am I Noble? let me know that this noblenesse is the least part mine ; for my fathers won it by their vertue, they had the glory, but I enjoy the Titles. Have I rob'd mine Heires of those Titles, Honours, or Possessions? let them strive to have more honour in deserving more, that their

Successors may as much remember their vertues, as I have remembred the vertues of my Ancestors. Questionlesse howsoe ver the reputation of a continued Family in ancient Honours, be preferred above any men of latter greatnessse, of some whose worth hath raised his house to a noble stile, yet it is in the lawes of reason most reasonable, that hee should deserve more respect, that by his ownn achievements hath purchased dignity, than others that onely have it by the privilege of bloud, since

since the one weares but the shadowes of his Predecessors triumphs, the other the substance of his owne.

Poverty is no burthen to them as can sustaine it, is no enemy to such as will imbrace it : Hee is onely miserable that knowes not to bee con-
tent with his Fortune, especially if his fall bee procured by his owne errours. Then the surest, the Noblest, the onely meanes to redeeme publike calamity, is by a publike (and yet inward) profession of sufferance ;

F 4 for

for in all persons and personages, reformation of folly is a worke of more praise than the working of folly is a cause of disgrace.

What misery can it then bee, to bee eased of that care, which onely brings care in the possession? Of all mischifes, the greatest mischiefe is to be a rich man, with a rich mans minde. There is no more reason why a meereley covetous man should love Gold, but for that it is yellow or faire; Pastures, because they are greene; and so hath

hath the envious much more reason to covet abundance of wealth, because other men should want it. A covetous miser, is rightly a malicious consumer, for in heaping for himself, he consumes the maintenance of the needy: yet it is to be noted, that plentie is not alwayes to be dispraised, if the having of it doe not procure a scarcitie. But what losse is so great in a worldly estate (considering how weake it is more than in opinion) which a wise man should not beare with moderation?

F, It

It is a misery to want, but a greater misery to have too much : but for a good man to hug the love of abundance, that he should imagine the losse of it, should make him miserable ; I must conclude this point, that he hath neither goodnessse nor resolution : if goodnessse , his content should be his best estate; if resolution, his want cannot bee esteemed the worst poverty, since extremitie is a singular Teacher to learn us that wee are men, and that there is both a divine power

power and a providence above us ; the one consisting in being a GOD, the other in having a God-head.

The difference betweene a wise man, reformed by counsell and instruction, and an ignorant man, informed in will and folly, is, that the wise will make good use of all adversity, when the ignorant thinkes all adversitie intolerable.

This is proved in the greatnessse of a Noble courage, when it is enforced to forsake (either upon publike disgrace,

Of Banish-
ments.

Or

or some private caufes) the comforts of his friends and Countrey, which men of low hearts doe account a misery of mischiefes, and reckon that *banishment* is a bad kinde of torture.

It may not be denied but that such may by the unworthiness of the action for which a man is banished, that his owne conscience will in all places be a tormentor to his memory, and then the wound which hee beares with him can never by change of place or time be wholly cured.

Such

Such a one, another of these latter times, well compared to the wounded Doe in *Vilgil*, who (as the Poet sayes) fled over hills and mountains to escape death; but all in vaine, for still in her sides the Bow-mans killing Arrow sticks. So, those men who have the Arrow of some *mischievous Act*, piercing their afflicted hearts, although they bee banished from the place wherethey have committed villany, yet they doe but goe from it, they cannot forget it. They flie the detraction

of

Lypsius.

of their sinne, but cannot shun it ; or if they could shun the deed (as they cannot) what can that availe ; when the doer is the man himselfe ?

In good men, who through divers misfortunes are sequestred from their native countries upō wrongfull or sleight occasions, it is nothing so : for to them if they rightly (as being good they will) instruct themselves in the first rules of wisedome, all Countries are a home. A Noble and free resolution is a stranger nowhere ; in which

re-

respect, men perfectly wise, are said to bee perfectly valiant, since as true wisedome is perfect valour, so is true valour perfect moderation.

The heavens are a covering as well abroad as at home, and the one and the same Sun shines in a strange countrey, that shines in our native birth places. It is nothing for a man (if he be good) whither he goe, so hee beare *himselfe* with *himselfe*. That place is a *home*, where any man lives wel: as for instance, how many thousands would

would range into other Countries, and renounce their own, so they might bee bettered in their estates? and why then may not a *banished man* do the like, onely dispensing with the world it selfe. Had former times beeene so possessed with a love to those Countries they were born in, a great part of the world had to this day beeene both unpeopled, and unknowne. The discoverers whereof (famous through many ages) cannot be in their reputation any way blemished, if they bee termed

med banished men : for so
(if yee please) without
just offence they may be
called. But saith some,
they went voluntarily ;
I, by compulsion : By
compulsion, it's true he
goeth, who goeth not
willingly; otherwise here
is all the difference, *I am*
an exile, because I must goe;
they were exiles because they
did goe : here is likewise
the Coherence, as they
went free, *I goe freely.*

Many men have aban-
doned their Countries,
and made themselves vo-
luntary exiles upon a de-
sire and greedie hope of
gaine,

gaine, or better prosperi-
tie: such have beene of
the Romans, *Romulus* and
Æneas; of the *Patavines*,
Antenor; of the *Britaines*
(if the history be of cre-
dit) even our own *Bruie*;
yet truly the end of those
men was no way glori-
ous; for they may more
rightly bee called fugi-
tives and runnagates, than
exiles or travellers.

Hee deserved well of
the Common-wealth of
Athens, who having insti-
tuted excellent lawes for
the State publike, tooke
oath of the Magistrates
that his lawes should be
daily

daily and duly practised, till his returne from a journey which he was to undertake : the Oath being received , the good man freely lived banished from his Country, never returning, that for the safety of his Country, his lawes might bee kept inviolable: Yet was this wise man so farre in this *banishment* from reproofe, that his action, and memory in his action, will never be forgotten.

Of all accidents that can happen to a prepared minde, this of *banishment* hath

hath little cause to trouble the quiet calme of a steady resolution. It is often seene that sundry persons for rarities sake, for morall instruction in complement, or in behaviour, willingly sometimes travell into forren Lands, and there spend their time for three, six, ten yeares or more, with great delight, taking pleasure and content in so growing old : Even so in like manner, let a good man resolve himself that this hard word of *Banishment* is but a journey of pleasure into some out-landing

landing country, not proposing or limitting to the mind a time of comming backe, but alwayes minding some fit imployment why he should goe: as if hee were but Ambassadour from his own to some unknowne Prince: and with what dishonour can an Ambassadour be blemished, who in the service of his Soveraigne leaves his life as a pledge of his dutie ? It may bee in the bonds of Nature, some man will esteeme it an heavie misfortune to forsake, or (as in the worst sense they
terme

terme it) to bee thrust
from the fruition of the
comfort of his Friends,
Children, Allyes, and
kinsfolks: such a thought
can no more move the
temper of a resolved
minde, than it should
doe if he were to leave
the world, since in dying,
and in being banished,
here is the difference, that
the one necessity is com-
manded by an unchange-
able decree from heaven,
the other by a severe im-
position of man; both
being a severation of old
friends.

What a madnesse were
it

it in any to repute death
(being thereto naturally
called) a misery? Even
so let him thinke of *Ban-
ishment*, and withall,
compare the great for-
tunes that some have at-
tained unto in that estate
of exile, with the possi-
bility of his owne.

THOMAS MOW-
BRAV, Duke of *Norfolke*
in the Reigne of RICHARD the second, be-
ing by the said King, by
reason of the Kings
youth and indiscretion,
and in regard of some o-
ther differences between
Mowbray and other Prin-
ces

ces of the bloud, upon
an appeale of Treason,
banished ; was so farre
from being herewith de-
jected, that adding pra-
etice to the noblenesse
of his courage, he under-
tooke a glorious warre
in the Land of *Palestine*,
against the common ene-
mie of God and Truth,
the *Turke*, and willingly
made his bloud a sacri-
fice to the redemption
of his Fame. Happie
man, that sought out
Death with victory, be-
fore that Death could
make him unhappy by
finding him out with o-
verthrow :

verthrow: Happy banishment, which hath beene the meanes of such a memory, and happie cause of banishment that was the first occasion to such meanes of being memorable.

In like manner, HENRY of *Richmond*, being for his interest in the Crown by that monster of men and Kings, RICHARD *the third*, found (by his even carriage and well tempered moderation) such favour and love in the Courts and hearts of forren Princes, as that being strengthe-

G ned

ned with their strengths, and encouraged by his owne right and vertue, he not onely returned to challenge, but to recover his owne, and to purge the Land of so intolera-ble mischiefe as the go-vernment of that cruell usurper and bloudy King had made it sigh under. Happie *banishment*, in so glorifying that Prince: Happie Prince, in so di-sposing that *banishment*: for it is certainly true: that not any accident of misfortune(as the world accounts) but the minde of the patient in suffe-ring,

ring, or not suffering, makes it a misery.

If examples be of any force (as they must bee) by the president of former times to instru& the present, then may *Pompey* for greatness, *Africanius* for Counsell, *Hamnibal* for courage, and *Ovid* for wit, tell us that banishment doth not alwayes happen to miserable men, except their owne impatience worke their owne calamitie.

In short, a Wise and Noble man, by what hath been said, may consider what might more

G 2 have

have beene said, to the building in this life this stricture of the *Golden Mean*, against the stormes and infelicitie of being a banished man, since a wise man resolved in all trials, is never confined within the limits of place, but upon all necessary occurrents doth repute himselfe even in his birth to bee the worlds Citizen.

Here yet followes *Imprisonment*; which often happening to men of great place and qualitie is not thought the least kinde of misery, which

men

men of such mindes doe with their bodies restraint locke up and imprison all the best faculties of their reason, forcing Reason to bee a slave to Fortune, and rewarding the excellent dignitie of the soule, with the corruption of Judgement and Nature.

Such a man as is kept within the inforcement of restraint, must imitate that *Dædalus* whom the ancient Poets faine to have wings, with which hee fled from that inaccessible Castle where hee was detained

G 3 with

with his sonne *Icarus*. a
prisoner.

The Morall, cannot
but give matter of note
and application : *Icarus*
the sonne, betokens, or
may betoken the inca-
pacitie of mens bodies,
and *Dædalus* the quick-
nesse of minde, both
which being the one
with the other impriso-
ned, the one, which is
the body, personated in
Icarus, for want of mode-
ration fals into the at-
tempt of escape : the o-
ther, which is the mind,
patern'd in *Dædalus*, con-
quers adversity by flying
from

from it, in bearing it :
Medio tutissimum iter; The
GOLDEN MEANE
superat ferendo; triumphs
on the rigour of im-
prisonment by the free-
dome of a noble minde.

To a man armed in
his extremities, often
trials are but as many
often praises, and every
trial gives a severall
crownē of commen-
dation, in bearing ma-
ny troubles with one and
the selfe-same resolu-
tion.

What can (if a man
rightly consider) bee a
lesse punishment for a

C 4 great

great or for any fault at all, than *Imprisonment* ? in which it is lawfull to use the benefit of all those five senses, wherein he may take as much comfort, as if hee enjoyed the common aire.

Imprisonment gives a faire stop, to runne over the whole world of thoughts : it retires the minde to a more serious Meditation of what is most needfull to be meditated on : it gives large roome to remember all errors that have beene past, and to intend any reformation that is to come :

come: it stops the eare
from hearing the clam-
ours of the day, and
hindres the eye from see-
ing the vanities of folly.

Imprisonment is a con-
templative Philosophie; it
is an armour of proofe
against the battery of
carnall libertie, it will
teach to know what is
good, it will teach to
know how to bee good;
and being rightly ap-
plied, cannot but lend
Instruction, whereby a
wise man may tread the
readie path that leads to
immortalitie.

If the use of in-pri-

G 5 sonment

sonment bee but onely a little made use of, it will bee found that there is no meanes under the ordinances of Heaven so availeable for a man to consider the miserie of greatnessse, as the feeling the miserie (so mis-termed) of imprisonment.

Men, accompanied with the imployment of worthy thoughts, are never lesse idle than when they are alone, never more seriously busied, than when they are only busied, (and have time so to bee busied) with

with remembiring that they are men: not that such a remembrance should cast them lower than the consideration of frailtie, but raise them higher than the acting of folly; not to deppresse the motions perswading Temperance, but to rectifie the perswasions moving to vertue: He is stronger that conquers his owne passions, than hee that after winning many Countreyes, becomes a passionate conquerour.

The life of instruction is reading, and leisure

leisure the life of reading, and a retired restraint the life of leisure: which restraint is onely terrible in being called *imprisonment*. One that for a great summe of money would pledge himselfe to live in a chamber, a yeare or two, or seven, will not thinke such an indurance a misery, because the hope of gaine doth lessen or rather annihilate the severitie of that injunction.

Miserable men, and Miserable mankind that will undertake such an affliction

affliction for bettering
of their temporal estates,
which being imposed
for the bettering of the
estate of their reason
and judgement, they ac-
count insufferable. Base-
nesse of Nature that suf-
fers that for greedinesse,
which being had, is not
certaine one houre to be
possessed, and yet will
in the same kinde for-
goe that which being
once possest is never
lost ; O the furniture
of the minde, which be-
ing indeed the true la-
sting and onely best ri-
ches ! Varietie of books
are

are sweet companions, and plentie of noble thoughts happie recreation: If I bee a prisoner, I will either talke with my Library, or sport with my thoughts, since one being learned, will prove sure instructers, the latter being Noble, worthy delights.

A man that is restrained from libertie, hath the libertie of retaining his owne worthinesse, as worthily may be seene in *Massinissa*, who being made captive to *Scipio*, told him, *Thou must*

must **S C I P I O** (quoth
hee) enjoy the benefit of
thy fortune, by taking from
mee my life, or of thy mer-
cie, by loosing my bonds :
Take my life thou freest
mee from bonds, free
mee from bonds, thou
bindest mee in bonds
of love; but if thou let-
test mee live a captive,
know **S C I P I O** I have
a heart that did never,
nor ever can feele servile
captivitie.

It is certaine that such
as see their friends in
bondage and in durance,
who have Noble minds,
see them, and see them
not:

not : they see them as men, but not as they are, more than men.

Imprisonment is an excellent preparation to goodnessse, since ever after, in all fortunes, a man that hath beene a prisoner may know by himselfe how subject a humane estate is to the brittlenessse of alteration; and hee that doth not much amend his errors by this kinde of triall, is neither destined to be an attemptor of any notable vertue, or a desirer of any vertuous note. It is a milde Tutor, to teach

as

as well how to governe
as how to serve ; for hee
who can serve aduersi-
tie with meeknesse, can
guide prosperitie with
discretion.

He who is a prisoner,
hath herein great cause
to finde his friend, for
such as are ingaged in a
promise of love, that
loves not the person for
his fortune, will shew
likewise that they feare
not his misfortune, be-
cause they love his per-
son. The saying is old,
and verified in this age
of the World, *That a*
man may have many friends
and

and yet little friendship:
but here a man shall
soone bee taught to di-
stinguishe the difference
betweene friendship and
friends, although it is
not to bee urged that
therefore it is fit that
every one who would
know truly his friends,
should make himselfe,
or be made a prisoner;
but that every one being
a prisoner should then
have fit time to know
how he is esteemed.

Imprisonment is not of
such vertue in it selfe
that men should seeke
to be prisoners, thereby
to

to be happie, but being
by casualty enforced up-
on any, the use thereof
may bee so happie, that
hee who is imprisoned
may not thinke himselfe
miserable.

Even as he who being
followed by the memo-
ry of some evill act,
though hee have his bo-
die at libertie, yet is still
imprisoned in the guilt of
his minde. So he that
reformeth the crooked-
nesse of his condition,
by the imitation of
goodnesse, though his
bodie bee imprisoned,
hath by the selfe-same
reason

reason the freedome of the minde.

More excellent far it is, and much more to be wished, to be out of the Jayle of *Opinion*, than out of the Jayle of *Indurance*. The minde cannot feele bondage, except it be made servile to much unworthiness, and then being free, though the body be laden with many heavie chaines, the heart triumpheth over that tyranny which imposeth them, by being lightned from such a burden by a singular moderation: if I be imprisoned,

soned, I will expect the worst, which is death, if I die, I will be assured of the best, which is freedome; freedome as well of my soule from a wearied bodie, as of my bodie from a wearisome prison.

Imprisonment is a gentle sicknesse, not to kill, but to chasten the patient: and as men naturally proud may bee humbled, but will never be humble; so men of a meeke condition may be launced for the recovery of health, but not wounded to the hastening of death:

death : which a Wise and Noble man, well fore-casting, may arme himselfe against reputed miseries, and amongst them all,against this one of *Imprisonment*, that whensoever it should come to him, it should come to him rather to exercise, than to overthrow him.

Of Death.

Finally,amongst such men, whose reason is over-swayed by Nature, *Death* is reckoned for a misery, and is to them a misery indeed ; but to others guided by the refined light of judgement :

it

it is esteemed (as it is)
the only remedy and se-
curest ease against mi-
sery.

Death to a wise man
cannot come unlooked
for, nor to a good man
unwisht for : since the
wise, knowing that they
must die, know likewise
that *Resolution* is the best
comfort to welcome
Death, and the good be-
ing confident of their
owne innocencies, desire
the change of a better
life.

He that will overcome
affliction by sufferance,
beare calamity with cou-
rage,

rage, weary out feare with hope, let him be resolute, that the worst of trials is *Death*; and for that bee armed whensover it shall come, and be ready to imbrace it.

If a Noble or a Wise man, after disfavour of his Prince, neglect of his Countrey, forfeiture of his Estate, banishment from his Friends, imprisonment of his Person, or any other esteemed extreames bee threatned with the losse of his head, or execution in any manner, certainly he hath great cause to rejoice; for

for hee is not worthy to
see any end of his sor-
rowes, who is not prepa-
red to meet it with a
merry heart.

The end of all sor-
rowes is *Death*, if the par-
tie to die be truly recon-
ciled to his God, and to
his conscience.

But it was once said
by a good and a great
man, that death was only
feared, because we know
not what it is, for who
hath come from the dead
to informe us either of
the ease in suffering, or of
the joy after suffering.
To this I should thinke

H that

that the very doubt it self is a resolution to the doubt: for who can feare that which hee knowes not, yea rather he wil not know death for that hee feares it. A man who is to lose one of his hands, no doubt but imagineth the paine in losing, to exceed the paine which at the instant he feeleth, yet having his hand cut off, within short time shall forget what that paine was.

By the sight of anothers losse of a member, let us remember that in Death we feele no more paine

paine in being fundred
from the use of all our
members, than we should
in the losse of one. It is
to bee confessed, that if
the weight of our mis-
deeds torture us when we
are to leave the world, and
that we have not set the
houshold of our soules
and bodies in order, then
the cause is otherwise,
for hee is not to bee bla-
med who is willing to
shun an ending misery,
for a misery that hath
none end; and this is not
the feare of Death, but
the feare of being for-
ever a dying, which tor-

H 2 ments

ments the conscience: otherwise Death in it selfe is peace, rest, ease, joy, like the hope of good men, the comfort of wise men, the happynesse of Noble-men.

The old Poets did fitly faine *Death* to be the childe of the Night, and *Sleepe* to bee the Sister of *Death*; wisely including, that as Night and Sleep wrap up all in stillnesse, so should *Death* more perfectly finish the course of evils, by burying them in a grave, never to arise.

And no doubt, but
herein

herein *Death* and *Night* have much affinity, that as the *Night* is fearfull, because darke; but sweet, because giving rest: So is *Death* in his shadow (which is the night of opinion) before it comes, full of horrour, but in substance (which is the quickening to a better life) when it comes, full of joyes.

It may bee here objected, that to die for some supposed offence by an enforced *Death*, is scandalous, and therefore miserable.

But it may be answe-

H 3 red,

red, that such an objection betokens but the feare of fraultie. For if it bee examined, we must confesse that the houre of *Death*, even to them that most look for and desire it, is uncertaine, and they cannot be so provided at an instant, as others, that know the instant when they are to suffer.

Herein men destined to *death* for some offence, are (as it may seem) more happie in their end, than they are unhappy in their disorder of living, that hath brought them to that end.

Men,

Men appointed to die, knowing the time certaine, have more reason, and no doubt doe accordingly fit themselves to forsake and cast off all those parts and thoughts that might make them mortall, than others who only dreame of a dying time, but not resolving that they draw neare to the time, are many times suddenly taken in the fulnesse of their filthinesse, and in the high tide of acting unlawfull pleasures or abuses: and here surely betweene the manner of dying, the last

H 4 . is

is most fearfull, since the former, knowing the minute in which they are to depart from the world, doe by the stroke of Justice enjoy that benefit which wise and good men doe in mercy sigh and hope for.

Death is a happie Haven, and men shipwrackt in the Sea of this earth cannot but covet it: it is a safe Inne, and men poasting in the journeyes of wearinessse, cannot but seeke it: It is a path to blessednesse, and such as are good will finde it: It is a banquet of all goodnessse,

nesse, and such as be bles-
sed have found it.

Hee is unworthy to
live that is not worthy
enough to dye, and he is
not unworthy to die that
hath lived worthily. The
woman that demanded
of *Jupiter* that he would
give to her two sons the
greatest happinesse that
could be bestowed from
heaven on men, had the
same night her sons both
dead, as if the greatest
humane felicitie were to
be freed from being hu-
mane.

To conclude (for some-
thing hath beene said of

H 5 this

this before) hee which will wisely and nobly practise the observation of the *Golden Meane*, and shew the greatnesse of vertue in extremes, must keepe truce with his passions, and prepare his courage with this resolution, that Misery is no Misery ; for that is only a Misery which is lasting, and thought so : and reputed Misery is not lasting, because *death* out-weares it ; is not thought so, because *death* will finish it : in the resolving on the one, Wisedome will prove a Noble

ble minde, in the other Noblenesse will patterne out a wise man: for moderation in extremes make perfect both.

After the discourse of these former supposed miseries (cōtracted within the nūber of six) might likewise be added certain other miseries which both might and doe not seldome happen to great personages; as to be deprived of all hope of continuing their families, in seeing an end of their race and houses in their owne persons. But considering this, this is

no

Other mi-
series that
sometimes
happen.

no misery, unlesse wee
should strive against a
power, which would
prove madnesse without
remedy, and foolishnesse
without pity. So likewise
the unevennesse of match
amongst great personages
with partners, whose
wantonnesse is somtimes
the cause that many No-
ble houses run to decay.
But to this, as it hath
beene said before, those
things concerne us not,
which we our selves doe
not, and the weaknessse of
frailty is to bee winked
at, or being seene not to
be noted by the courage
of

of wisedome. Other
might be inferred which
foolish men thinke mi-
series, but indeed are not:
they may be rather called
crosses than miseries, and
such a one as can temper
himselfe in the former,
already spoken of, shall
 finde those latter, or any
such like those, but meere
trifles, not worthy of re-
petition: neither are they
to this worke any way
esteemed answerable to
have reference.

In the view of what
hath been said, under the
titles of a Wise and a
Noble man, are compre-
hended

hended all men, of all degrees and fortunes, whose vertues doe make them wise; as their wisedome doth make them Noble. For wisedome consisteth not onely in gray heads, but in a steadiie providence how to do; and Noblenesse consisteth not onely in an Honourable race, but in a prudent resolution what to doe.

To be wise, and to be Noble, are two distinct happinesses; as different and as much divided the one from the other (though some few times they

they meet in one particular) as *Goodnesse* and *Greatnesse*, as *Fortune* and *Vertue*, as a *King* and a *Tyrant*.

There are many *Noble*, which are strangers to *Wisedome*: but not any *Wise*, who is not allyed to *Noblenesse*. Mens mindes are so wholly now-a-dayes impoysoned with the love of yeelding to their naturall infirmities, as they will not acknowlede *desert*, to have equaltie and partage with *Authoritie*. A rich man purchasing dignity, is undoubtedly reputed a *perfect*

perfect man; for otherwise (sayes the common de-ceived opinion) it is im-possible (without much merit) that hee could have attained to such an height of respect. And this is surely to bee lamented, that vanitie should (not seldome) rise to the titles of *Noble*; while *wisdom* falleth from the titles, wherein and whereby, it hath beene once ennobled.

For as every man is a little *Common-wealth* in himselfe, well ordered, if his actions and intents be ordered by a disposi-tion

tion of doing and meaning well: so is every one where liberty of pleasing his owne indiscretion over-mastereth him, a *Common-wealth* turned up-side downe, rude, and contemptible. None otherwise is it in a state politick, grounded by *Noble* and *wise* men, if the governours thereof be therefore indeed *Noble*, because *Wise*; else it cannot be but the ruins of a government, the sicknesse and disease of a state, the calamitie and bondage of a people: and surely the affinitie betweene

tweene a morall and a
reall Common-wealth,
cannot be unneceſſarily
applyed, ſince as in the
one, ſo in the other, there
are often references of
moſt likelinenſſe: as by
many eminent monu-
ments of the proofes of
Wife men of former a-
ges, hath and is ſuffici-
ently warranted.

Now as a *Wife man*
will with much patience
ſuffer the losſe of hear-
ing, comming by indis-
position of health; or of
his ſight, or of any other
weakneſſe incident to
nature, by which he ſhall
deserve

deserve the commendation of a Noble spirit, by not resisting what he cannot remedy : So much more will a *wise man* patiently undergoe the oppression of any outward misery, which is much lesse than the losse, either of any sense or member, and yet shall herein likewise bee reputed truly *Noble*.

In a word, every action, and the mind of every one that hath a minde to act, is limited within the precincts of those two humane blessings, to wit, *wisdome* and *Noblenesse*.

nesse. Wisdom informes the minde, and Noblenesse commends the actions : insomuch as every one who can act wisely, and deliberate nobly, squaring his resolution in resolved steadienesse to both fortunes, may of merit bee inrolled amongst the memorable : and bee remembred by the desertfull to bee truly wise, because Noble : to be perfectly Noble, because wise.

FINIS.

Fiat 3^o. Editio juxta hoc
Exemplar.

S A. BAKER.

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